





# MIND AND MATTER

## Editorial Briefs.

**JOHN WESLEY.**—In reference to Jesus of Nazareth; John the Evangelist says, "He came to his own, and his own received him not." In regard to John Wesley, who established the Methodist church, priestcraft has stricken from his *autobiography*, the very germ of the religion which he founded, that is, Spiritualism, as developed by "rappings" and other phenomena.

A true crime.—Saturday January 25th, John McFarland, a respectable farmer, his wife, and great daughter, residing at Montville, about fifteen miles from Belfast, Maine, were murdered by a man named Rowell. The murderer was shot to death by a neighbor in self defense. The newspapers say that religion was the cause of Rowell's insanity. Spiritualists and their teaching would be better to be used than the word religion.

The arrangements for supplying all demands for paper in this city of Philadelphia are satisfactory progressing with the increase of business. It is suggested, in order to facilitate the largest distribution of the paper that subscribers should have their names enrolled on the books at this office. They should not depend upon the news stands for the paper, as they are not for business and cannot be always relied upon for supplies. Our arrangement is ample to meet any demand that may be made for MIND AND MATTER.

**THE PROTRACTED MEETINGS.**—The Disciple meeting was no go. After a week's trial, slim audiences, and a disgusted preacher, it was deemed best to close the meeting. A wise conclusion. The Methodists are doing much though they are not in the door to collect offerings. The lack of work or power of the Deity, expressed in nature, the theological idea of the Deity charms his perceptions, and he feels that the intuitive power with him will not reconcile itself to the theological. In my spirit life there is another point that I wish to emphasize. There are rewards and punishments in the after or spirit life. I would say to you that this life affects that merely as the germs of the mighty possibilities of the tree of immortal life in the hereafter. If that germ is impure here, it requires a long time to purify it in spirit life; if pure, it will be done in a short time. In spirit life, as I will express it, if there are certain circumstances thrown around that germ when it begins its earthly career, it will arrive at certain conditions afterward, just as surely as effect follows cause; and these circumstances are weighed in the spirit scale of justice, and the punishment is proportional to the intent.

That is, if you wilfully abuse, injure or misrepresent your fellow-men—this is the point, upon which rests your punishment in a future existence. I also find that in the spirit-life the unfoldment is not so rapid as you might suppose, but when you have deserved that much, it will be slow. I am attracted towards the impure conditions of the earth-life. The only reason why a spirit that has reached a pure condition returns to earth is to save and teach others by their experience, and so save the erring ones from falling.

**LITTLE BOGOTS LIKE.**—Mr. and Mrs. Holmes have been giving seances at Fitchburg, Mass., for a short time. They are well received by Dr. Mr. H. B. Brigham, an esteemed resident of that place, tendered the use of his residence to the mediums, and the result of the seances has been eminently satisfactory. Sceptical persons having due regard for humanity, and who entertain some suspicion of the products of mediumship, may be satisfied by these phenomena. Those who demand test conditions, on the part of the mediums must also be placed under the same stringent compact. Shakespeare says, "he who is suspicious, is not himself above suspicion," and such a person should not be surprised if he is placed under the same condition that he requires of his fellows. The law that "like begets like" cannot be abrogated with impunity nor would any honorable or honest person desire to violate it.

## Mr. James, the Medium.

The following communication from Alfred James, the medium in self-vindication, and exhibiting himself entirely willing to submit to test conditions, possess peculiar and significant interest at the present time:

PHILADELPHIA, Jan. 30th, 1879.  
Mr. CHARLES M. TICE,  
Dear Sir:—I have read in the *Banner of Light* Mr. Wm. R. Tice's proposition, and I accept the same. The seance to take place at the residence of Col. Kase, or any other place in this city, on the night of February 1st; the said Wm. R. Tice on the condition of his being paid one hundred dollars in the hands of the committee before the seance commences, and be ruled by their verdict. All the conditions proposed in the *Banner of Light* I accept. Please read this letter before your meetings.

Yours, respectfully,

ALFRED JAMES.

PHILADELPHIA, Feb. 1, 1879.  
To Mr. JOHN C. BROWN,  
Sir.—True to your characteristic as a man, you misrepresent my proposition to your readers. You state one clause of the letter but not the whole of it. "This is decided cool in you." You do not tell what your test conditions are. You wish to make the overtures to me. Will you kindly do me the favor to state what you had, instead of publishing an article which leaves me in a cloud of doubt? Your published reply to my letter is neither an acceptance nor a declination, and very curiously enough specifies a particular time to accept something which means nothing.

Yours, respectfully,

ALFRED JAMES.

## Brooklynites, Please Answer.

EDITOR OF MIND AND MATTER:

I wish to ask (through MIND AND MATTER) the Brooklyn exposers of Mr. Alfred James a few questions as to his statements made in his article that is clear and mud to me. Please tell me what coat had the "trappings" in? If so, which coat had the "trappings" in? One says there was a silk coat taken from the coat, also slippers, stockings, moustache, and coat. Which was true? One says the coat was torn open in the back; another says it was cut open in the breast, and not in the back. Now, ladies and gentlemen, please make up your mind what a coat is to a tailor, and what a coat is to another. You are all unanimous in one thing, and only one thing, and that is, that James is a fraud. What business had the Tice, who was not on the committee, with the coat? Why did not the committee examine the coat before Mr. James?

According to their own stories, there must have been more than one coat. Mr. James brought his coat away with him mutilated, so as to require the services of a tailor. But his coat, though torn, was not torn open, as they say it was. Now, want to know where, and when, and how, and who they are thieves. Liars and thieves are congenital through bad company; so right here, I'll drop the Brooklyn investigators, with this advice. The next time you put up a job have your explanations all written out before hand, so as not to make so many mistakes. Yours for the truth.

AJAX JUDGE.

P.—of Haverhill, Mass. says: "Your defense of the gifted medium, Alfred James, I have read with great interest. Have also read the statements of Messrs. Tice and Nichols, and I can come to no other conclusion in the case than that the fraud was on the side of some of the Brooklyn so-called 'investigators'."

At this time past I have been noticing the course of the *Religious-Philosophical Journal* as well as that of various individuals, who have been writing on the subject, and cannot but think that their action in reference to testing and exposing them may prove detrimental to the cause of truth and Spiritualism. Not that I object to a proper testing of mediums, for I believe it is our duty to 'prove all things' and 'hold fast that which is good.' But placing mediums under the most rigid test conditions and leaving the investigators free to commit any fraud they may please, will only serve to expose them more loudly for a reform. Were we to advise mediums in reference to this matter, it would be that they submit to no test conditions, unless the persons composing the circle to be under equally rigid ones themselves. When this is done I think we shall hear less of the exposure of mediums."

## Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied spiritual intelligences over physical or animal mediums. In closing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communications from spirits. The question of identification of the spirit communication is left to the reader, as it is a matter that would require faculties of perception which we do not pretend to possess. [Editor.]

Communications received through Alfred James, of Philadelphia, while unconsciously entranced, and torn down by the editor of MIND AND MATTER, as they fell from the lips of the medium, Feb. 5, 1879.

Chas. W. Clark first announced the presence of a poet who would communicate with me. The following was given:

**GOOD EVENING, SIR.**—Poets are sometimes accused of being irreligious, according to the popular idea of Deity, at the time when they live and write, but the true poet, when he looks around him, sees the labor, work or power of the Deity, expressed in nature, the theological idea of the Deity charms his perceptions, and he feels that the intuitive power with him will not reconcile itself to the theological. In my spirit life there is another point that I wish to emphasize. There are rewards and punishments in the after or spirit life. I would say to you that this life affects that merely as the germs of the mighty possibilities of the tree of immortal life in the hereafter. If that germ is impure here, it requires a long time to purify it in spirit life; if pure, it will be done in a short time.

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GOOD

## Original Poetry.

## EYES THAT ALWAYS LOOK DOWN.

LINES SUGGESTED BY THE ROBBERY OF THE NEW YORK POST-OFFICE

BY DR. T. R. TAYLOR.

It was in a post-office, so we are told,  
In a great city, the' not very old,  
Where from ceilings high, and grim, and cold,  
Watchful eyes looked down on the bustling fold  
Of clerks; some honest, some dishonesty bold,  
Who though they were cautioned, and often told  
By their master, still did not heed his scold,  
That honesty is the best of policy."

But the wisdom of them they could not see,  
And things were not as they ought to be,  
So it came to pass from time to time,

"Without e'er thinking how awful the crime,  
Or that frightful serpents with filthy slime  
Colt round their hands, as they reached them  
forth."

To find in the letters that came from the North,  
Or letters belonging far away South.

They dreamt not of eyes that ever looked down,

And saw their misdeeds with awful frown.

To report them at once to the courts of the town.

Ah! those "peep-holes" so snug and so small—

Disclosed many things to the watchers all,

Who watched those clerks from the overhail hall.

But the clerks, said the people all,

What's this?—on the terrestrial globe?

Only know the things in sight and call,

Of invisible ones, whose eyes look down,

And see all that's done in country and town,

By mortals who on this earth abode.

Methinks they'd surely be more careful,

And live a life by far more prayerful;

And therefore prove themselves less sinful,

For the angels of God are near.

Their close about you always stand

A host, a mighty unseen hand,

With watchful eyes, and untrusting hand,

To guard you through this wicked land;

A! bring you up to God's right hand;—

They do what lies within their power,

To shield you in temptation's hour,

And set you forth to the bright tower."

At least, with eyes that ever look down,

They watch you in both gloom and town,

And soon to you they will make known

The fact that you are not alone,

Like some recluse, or toothless crone."

You are amid them day and night,

The hosts of God, the not in sight.

For the angels of God are near.

The Book had said, in words most kind,

"For angels of the Lord round you camp,"

Whether in darkness or light of lamp.

The blessed spirits from above

Are now sent forth in holy love,

To call men from the frigid North,

The East, the West, the sunny South.

Be it known, said the angels, that ye

Are to move on this mortal coil,

For truth and justice wait at last,

When the fleeting wars of life are past,

And you and I are safe at last

In th' haven of our rest.

## SPIRITUAL SIFTING.

BY A FRIENDLY SHAKER.

God's siftin' work is going on  
His true decree is being drawn  
Between the righteous and the wrong.  
The false cannot abide;

His faithful few will guard be,  
And every eye ere long will see,  
That truth and fraud cannot agree,  
The latter must subside.

Those who are chosen of the Lord,  
To herald forth His holy word,  
Will shield be through fire and flood,  
And fraud cannot defeat;

The false cannot lead and quake,  
For God's unerring arm will shake,  
And speedy separation make  
Between the chaff and wheat.

No matter what the name we bear,  
Nor where located, here or there,  
Nor yet for whom we care,  
The spirit world will find us there.

The palace, hovel, and the hut,  
All like hold life's treasure, but  
These latter days demand.

Profession, merely stands for naught,  
Since seeming saints so oft are caught,  
In evil acts which can be wrought,  
Alone by guileful heart.

With haughty mien they lead the file,  
And preaching Jesus all the while,  
With soft seductive artful smile  
Not always truth impart.

Down deep in the hidden life,  
Where Christ is throned and never strife,  
Nor yet hypocrite life,  
God's will sweep throughout the earth,

Reserving only that of worth.

All else is doomed to die henceforth

By angel powers above.

Ye mortal agents one and all,  
O! hear ye not the trumpet's call?  
Come forth and fight for truth, or fail.

The judgment day has come!

A loud reverberates the peal,

God will iniquities reveal

His hand of truth affix the seal,

And justice will be done.

(The above pell-mell poetic effusion was refused publication by John C. Bundy of the *Religious Philanthropist*.)

## SPIRIT MATERIALIZATION.

MORE MARVELOUS MANIFESTATIONS—AN EVIDENT INCREASE IN SPIRIT POWER.

## EDITOR MIND AND MATTER:

On Sunday afternoon I visited H. C. Gordon's slate writing circle, and witnessed the medium in plain in the box a paper she had in her hand. She explained that the paper had been given to her by a gentleman who had his private mark upon it, and who had stated that if it was written upon he would begin to think that it was in Spiritualism. The paper was placed as requested, and laid on the floor, and placed under the table with no human hand near it. When the paper was taken out it was found to have been written upon it in several places.

At this same session, while the slate was held close to the table lid, the following three communications were written upon it at the same time. I copied them off of the slate just as they came, and gave them here in the same way:

"Mr. PHILLIPS:—Just a greeting to you."  
"DANIEL O. CONNEL":

"Where is your son, he is not here."

"PATRICK HENRY."

"Tell Will I am with him."

"THOMAS PAINE."

On a previous Sunday, at the afternoon circle, we received the following, both on the slate and in the box:

"DEAR FRIENDS—Wonderful developments are to come through William Phillips."

While this was being written, I noticed the pencil was being rapidly scratched and remarked that the circle that it must take considerable power to drive that pencil. Had that any thing to do with the character of these men? Are these wonderful developments coming? Is Cardinal Richelieu and the above spirit in one band, or are they opposing bands contending for the mastery of the world? If so, I believe the Paine band will win. He will meet with superior or brain power on earth, and I do not doubt that he will bring a power of spirit to bear against darkness and ignorance and give the victory to the progressive spirits.

On the following Monday evening, 27th ult., I attended the materializing circle. Mr. Shaddick

was the first form that appeared. He called up Mrs. Glasby, a medium, saying that he had once materialized in her house and assured her that there were bright spirits in the circle. He also called me up and said that the influences were improved etc. He spoke to me in very courteous and complimentary tones, requesting him to be patient and not discouraged, saying that there was much in store for him, that his spirits were fully as anxious as he was. I never saw Shaddick look better, his face appeared so pure. His whiskered countenance perfectly defined, and his face was well defined. In shape as well as complexion it was much unlike the medium.

At this point five friends came into the room, and in the confusion a spirit, giving her name as Mother Lucy Right, from New Hampshire, appeared at the cabinet. She was very lively and chatty, and placed her head inside of the cabinet turning it around so as to catch her hair, and trim it with black. It was perfect and in the old style. After a large number had seen her she came out into the room with dark dress, courting to the circle, and after talking like a friendly little old lady retired.

"Billy, the boot-black," then came running about the room. Blue Flower next came out, and was dressed in the "Bliss Blue Flower," the little Indian girl.

Then came forth a female in white, with long black curls. She moved up and down the room, showing much strength, and then retired.

"Arab, splendidly dressed, next materialized and was gone out of the room."

The spirit known as Prince Charles, dressed in grand style, appeared. He came near me, showing his face. He had a splendid long moustache and whiskers and danced around the room to lively singing. He then retired, and coming out again whistled a large white turban and a cloak around his head. It was perfect and in the old style. After a large number had seen her she came out into the room with dark dress, courting to the circle, and after talking like a friendly little old lady retired.

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The spirit known as Prince Charles, dressed in grand style, appeared. He came near me, showing his face. He had a splendid long moustache and whiskers and danced around the room to lively singing. He then retired, and coming out again whistled a large white turban and a cloak around his head. It was perfect and in the old style. After a large number had seen her she came out into the room with dark dress, courting to the circle, and after talking like a friendly little old lady retired.

"Billy, the boot-black," then came running about the room. Blue Flower next came out, and was dressed in the "Bliss Blue Flower," the little Indian girl.

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